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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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WEEK BY WEEK

The Voice of the Scientists

THE voice of humanity has been heard in the plea of the American scientists to their countrymen that America should pledge herself not to be the first country to use the hydrogen bomb. It is a pledge that could so easily be given and would have immeasurable influence in a grim situation. There seems to be no way in which international control of the manufacture of the bomb, and of course of the atomic bomb, can be established whilst the cold war continues. But a voluntary pledge from each country that it would not be the first to use the hydrogen bomb (and then why not extend the pledge to the use of the atom bomb?) would be nearly as useful as international control. Such a pledge, in any case, could be the first step made by common sense towards a more formal abolition. Such an abolition, of course, presumes in the first place the willingness of each country not to use the bombs. Being willing is the vital matter, rather than formal control. The scientists, whilst maintaining all their loyalty to their country and its needs, have shown sensible men the way out of a prospect that no one can think of without horror. The prospect is not war, it is race annihilation. Faith must declare that mankind will not commit itself to that.

Man's Lost Trust

The truth is that man's trust in himself was given an almost mortal wound in the last war and in the events that preceded it. Nothing that can take place in the future can really exceed in horror the cold and calculated slaughter of millions of Jews and the dropping of the atomic bombs—and of those ghastly deeds the slaughter of the Jews was more satanic. If men can drive helpless people, who have done no harm, into a gas chamber, or treat them to untold horrors in a concentration camp, what other evils can they commit? The spiritual wounds are not yet healed; it is doubtful whether any crying repentance has yet been offered. Men will not feel spiritually secure again until voices are raised everywhere against the horrors that have been committed, and if reports are true, are still in various ways being committed. It is the voice of a whole people or peoples that is needed, and that means the voice of the ordinary man in the street. Many of the rulers can be written off; their hands are steeped in blood; they are used to making the innocent suffer and killing off their opponents. Faith again must believe that the ordinary man in the street, faced with his own problems of destiny, will learn how to express his own guilt, heal himself, and bring back real spiritual peace to a self-distrustful world.

The Social Stresses

The hydrogen bomb, and all other horrors like it, come back to the social stresses within modern society. War, in a sense, is not the major problem. That problem is to be found in such a situation as exists in Italy with two million avowed Communists faced with millions of avowed Catholics—or in France, with 164 parliamentary members vowed, as Communists, to destroy the kind of thought and society others believe in. Such situations as these are not only nationally but internationally organised. They represent a kind of permanent cold war not between nations but within nations, yet having its international aspect. It is futile to try and build ultimate peace between nations without trying to end the bitter conflict that exists within some of them. And although the outer conflict is about material things the inner struggle is one of spirit. The source of responsibility for the construction of the hydrogen bomb is found precisely in those beliefs and attitudes of religion that people do not frequently question. Everyman is brought into this. The humblest man in Britain, as indeed in, say, Czechoslovakia or India, has some responsibility for what science is doing in America and elsewhere.

The Choices

The next five years are likely to be as critical for human destiny as any this generation have lived through. Men, for the most part, are still poised on the edge of fateful decisions. The issue of Communism and a free society is by no means settled yet in Europe. Let an economic blast strike Europe similar to that of the 'thirties, the blast that brought Hitler to power and sealed Europe's doom for the following fifteen years, then no one can tell what will happen. It will take all the concerted wisdom of men who care for freedom and the dignity of human nature to guide Western civilisation, and with it a great deal of Eastern civilisation, through the pending difficulties of the next few years.

As always there are reasons for hope. Only now can a full estimation be made of all that has been overcome in danger since the end of the war. So much might have collapsed that wisdom has held up. Russian Communism might easily have been so much more desperate and provocative than it has been. It has, at least, avoided the temptation to bring about its universal Utopia through the destruction of Western society; and at one time it had the power to force that destruction. It has fought the cold war with deliberation, accepting and using every conceivable advantage for its own ends, but it has with equal deliberation kept the war cold. America, in spite of every internal and external temptation, has acted with extraordinary wisdom. When it is realised how much America has forgotten of her traditional policy in coming to the economic rescue of Europe, then it can be realised how swiftly that country has adjusted itself to a new world in which it is all-powerful. Only on looking back over the past five years can the dangers be estimated through which mankind has come.

If the next five years are mastered in such a fashion then it may well be that a new period of peace and happiness lies ahead. The choice lies between the hydrogen bomb and all the amazing benefits that science can confer upon the modern world. It is hard to believe that men will choose the bomb.

Never before in history have men been faced with what amounts to the mass extermination of civilisation. It must be believed that men are civilised enough to prevent that.

THE HYDROGEN BOMB—DESCRIPTION AND COMMENT

[By John Rowland

ONE of the difficulties about the atom bomb as it was used against Japan in 1945 was that it used uranium. And uranium is a comparatively rare substance, which means that there is a limit to the number of atom bombs which can be made, the more especially since (as I showed in a recent article here) there are purely peaceful uses of atomic energy, which may be regarded as being rival claimants to the limited amount of uranium available.

If some comparatively common substance could be used, it would then be possible to manufacture bombs more cheaply and in greater quantity. If, also, the new type of bomb proved to be even more destructive than the original atom bomb—well, from the purely military point of view, so much the better!

That, I imagine, is about as far as the military scientists had got when it was announced in the U.S.A. that Russia had the secret of atomic energy. It had, of course, been obvious to everyone who knew anything about the subject that this could be only a matter of time. But the effect in ruling circles in the U.S.A. seems to have been to produce something like panic—and the "hydrogen bomb" is the theoretical answer.

First of all, it should be stressed that the "hydrogen bomb" is at present a theoretical project. It has not been made; it may never be made; but any modern industrial power prepared to spend a huge sum (thousands of millions of pounds, at least) could make it in a few decades, and possibly in a few years.

And what is the principle on which it depends? It depends on a fact first established by Einstein—the fact that when simple atoms combine to form more complex atoms huge amounts of energy are released. The change in the "hydrogen bomb" is the change of four atoms of hydrogen into one atom of helium. One scientist has calculated that the manufacture in this way of one ounce of helium would release energy equivalent to a million horse-power for seven hours. It can be seen readily enough that this is something of almost terrifying proportions.

The only theoretical snag (there will doubtless be many others in practice, if the necessary research ever gets under way) is that the change takes place only at a very high temperature, of the region of millions of degrees. And the only time that such temperatures have been known to occur on earth is in the explosion of an atom bomb of what we can now call the conventional type. In other words, an ordinary atom bomb has to be used as a kind of fuse to fire a "hydrogen bomb". But the "hydrogen bomb", when fired, would produce an explosion far more devastating in its effects than those which caused such havoc in 1945 in Hiroshima and Nagasaki.

The reader may feel that I am providing here a sensational article of the type which I criticised by implication earlier on. I hope that this is not so. What I am concerned to do is to detail the facts . . . and then to read the lesson which emerges from those facts. You see, it is of vital importance to realise that the "hydrogen bomb" is a purely destructive weapon. It cannot be used, as the ordinary atomic bomb can be used, for peaceful purposes. And if it is ever used in war it will certainly destroy everything that we know as civilisation. It may even destroy all life on earth.

Now, I feel that those who believe in any sort of inherent tendency towards good will know that this is an evil thing. It cannot be justified by any amount of casuistry about "defence". The "hydrogen bomb" is an offensive weapon, designed to knock out the towns and cities of an opposing power, and nothing else.

It was Dr. Joad, in his book *God and Evil*, who said that the revelation which Nazism provided of the innate wickedness at the heart of man had made him feel that only by the help of God could man overcome his own tendency towards evil. And if the "hydrogen bomb" goes into production anywhere it will provide an additional argument in the same direction. Of course, those who do the work on it—whether government officials or scientific research workers—will say that they are aiming at preserving the peace of the world, and that the weapon is merely something to be kept in reserve to restrain a potential aggressor. But weapons are made to be used; in the end, most of them are used. And, as I said before, if the "hydrogen bomb" is used it will be the end of our world.

I hope that most people will come to see this. I hope that such a weapon will never be produced. But if it is produced we shall have an overwhelming proof that men require the help of something greater than themselves to overcome their own nature. And that, of course, is where the influence of Christianity, in one or other of its myriad forms, must be felt.

IN DEFENCE OF THE SERMON

By Brian L. Golland, M.A.

(The following is a summary of a paper, given by the writer, who is the minister of Barton Street Chapel, Gloucester, to the Northern Ministers' Fraternal of the Western Union of U. and F.C. Churches.)

THERE is a great deal said nowadays, among Unitarians, about the need for increasing the worshipful spirit among congregations. It is suggested, sometimes, that the balance of the services is wrong; that too much emphasis is laid upon the teaching function and not enough upon the worshipping. And some of those who seek to improve the services suggest the omission of the sermon altogether.

At the end of the seventeenth century, in the Anglican Church, as well as in early Nonconformity, preaching occupied a central and dominant position in church services. Wren's churches, for example, are essentially preaching buildings, however much they may be conducive to worship, and the shape and arrangement of the old dissenters' Meeting Houses leave no doubt as to what they considered they had come to chapel to do. They had come to hear the word of the Lord, as preached by Mr. So and So.

And there are those who say that the pendulum has swung. We have outgrown that tradition; the emphasis is shifting from pulpit to altar, and the sermon should now take a less prominent position and should even be eliminated altogether.

It is urged, firstly against the sermon's position of importance in the service that we have had a good deal too much of argument and discussion; a church is the place, not for discussion about the nature of God, but a place where we seek to know his will and to worship him.

This criticism, it seems to me, is valid under two sets of circumstances only. If the sermon produces nothing but doubt and uncertainty among the majority of the congregation, then it had better not have been preached. And if each member of the congregation has come with the strong desire to worship God and is likely to go home again determined to carry out his commands, whether a sermon is preached or not, then there is a case for saying that the sermon is redundant.

But except under these circumstances, I cannot see any valid grounds for the objection. Unitarians make their own traditions, but an appeal to the historical evidence shows that the teaching function has always loomed large in church affairs from the time of St. Bernardino, of Siena, who wrote: "and if of these two things you can do only one—either hear the Mass or hear the sermon—you should let the Mass go rather than the sermon . . . there is less peril for the soul in not hearing Mass than in not hearing the sermon", to that of Hensley Henson, who said: "Of all the actions of the Christian ministry preaching is the highest, and the test of our reverence for our profession is our performance of the preacher's duty".

The spirit of worship is, in part, kept alive by the holding of public services. We do not pretend that the desire to worship comes, spontaneously, at certain times on one day a week. We impose a discipline upon ourselves in order to strengthen and regularise our worship. The service is not an opportunity for corporate worship, but a chance to acquire inspiration, to be given courage to see that our faith is reflected in our works. Part of the service is designed to allow us to give expression to feelings that we already have—feelings of thankfulness and praise, and sometimes sorrow and contrition; but a part, and a most important part—and

this includes the sermons—is designed to provide strength and inspiration for us to take into the ordinary routine of our lives, so that we are not worshipping within the confines of the chapel only, but in all our doings from week's end to week's end.

Each man's attitude to worship is different from another's. But, for me, public worship has the greatest value when the thoughts and sentiments expressed most nearly approximate to my own. When what is said and sung corresponds to what I feel to be true and good, then I can join most wholeheartedly in the worship. For me the sermon often draws together and gives point and direction to the worship. Through it, the act of worship, begun perhaps as a discipline, becomes a joy. The daily or weekly service can become just a routine affair, unless it contains an element, such as the sermon, to inspire us to active work for the Kingdom.

It is urged, secondly, against the sermon, that we go to church to worship God and to hear his word and not to listen to the opinions of the minister. I think that those who bring forward this criticism, if they pursue it to its logical conclusion, will have to condemn public worship altogether. They assume that the sermon and the remainder of the service are on two different planes. It is true that if the service is liturgical, the words used in it have been hallowed by time; experience has proved that they correspond very nearly to the feelings of the average man or woman in the congregation. Yet they, as much as the sermon, were once composed by one man. They often seem what we call inspired, but, nevertheless, we can usually trace their origin to the writings of some prophet or priest.

I think we are on very dangerous ground when we set the sermon apart as uninspired just because it is the work of the preacher, and not, as is often the case with the rest of the service, the work of many, long since dead. There is often a general measure of agreement about what is inspired and what is not, but in the long run the judgment must be personal. And the words of the present-day preacher, at least logically, may be equally as inspiring and inspired as those of many of the Old Testament prophets.

It is urged, thirdly, against the sermon, that the preacher should be able to present it with authority, as the word of God, and that as this it not possible at prescribed times, the sermon should be preached only if and when the spirit moves the preacher. I believe that this is a criticism which the Society of Friends is entitled to make—though it does make the concession to discipline of holding meetings at advertised times. But for us, who organise and prepare our services, it is less valid. We do not suggest that the thoughts to which the preacher, on Sunday, gives speech, have been born during the time that he occupies the pulpit. They represent hours, often weeks and years of work and experience. They represent part of what he has conceived to be the truth; the fact that their seeds may have been sown long before the sermon is delivered need not prove them to be the less inspired.

In defending the sermon as an important part of the average service of worship, it is necessary to discuss the nature of a good sermon. I suggest that it must have two ingredients: it must contain teaching of a particular kind—moral or religious, as opposed to technical information; and it must have the quality of making the hearer resolve to go out and put the teaching into practice. It must have other qualities too—sincerity, clarity, simplicity—but these are qualities which belong to other forms of teaching. Without moral teaching and without persuasive power it is not a sermon.

The *raison dêtre* of a minister, the task to which he is called, is the inculcation and maintenance of faith in God. And though there are many ways in which he can go about his task, I believe that the sermon gives him the greatest opportunity. The sermon is not popular just now. It is, at its best, an attempt to convert the hearer by sweet reasonableness, and men today are not always willing to listen to reason. But the answer to this modern revolt against reason, this "purely evil thing", as Dr. Inge calls it, is not, as the current theological tendency seems to suggest, to abandon the appeal to reason altogether. Because we are beginning to discover that we do not know as much as we thought we did, is no reason for giving up all confidence in our ability to discover further knowledge.

The decline in importance of the sermon is one symptom of this revolt against reason. The sermon has been pruned and hidden away as a concession to popular restlessness and mental laziness, and we ought to stand firmly against any further undermining of its position. Unwillingness to listen to sermons has long been characteristic of the British. The Bishop of Rochester wrote, in 1389: "they (that is the English) will willingly go a long day's journey to wrestling matches, markets and spectacles, when they grudge to go one mile to hear a sermon". And he might have been writing today.

But men did not cease to preach because congregations were small or impatient. And though we have to move with the times; though we have to try out new methods that have reference to modern conditions of life and thought, we must be beware of too great a concession to the popular tendency of the moment. And we may be doing this when we consider cutting down, or cutting out the sermon.

AN IRISH JOURNAL

By Eric Glasgow

OF ALL manuscripts the most personal and expressive are journals, especially when they have been composed without the reticence and sophistication which the thought of publication is liable to impose. They, at least, with their daily record of things trivial or important, speak to us from the heart, and are spontaneous and genuine. Of course, their range in both style and content is wide, but in general they make very good reading, as those of Sir Walter Scott and that intelligent Quaker, Caroline Fox of Falmouth, suggest. Another example is to be found in the National Library at Dublin, where two large and tastefully bound volumes contain more than a thousand pages written by the Irish Nationalist W. J. O'Neill Daunt (1807-94). Selections from them have already been printed, but there is still much to be culled from the original, which is very legible and has remarkably few erasures, in spite of the obvious fact that it was written without much meditation and often hurriedly, at the end of the day's busy activities. It extends from 1842 until 1888 and provides a very stimulating commentary upon the events of that crucial period in Irish history, presented by a man who had much inside knowledge as well as strong convictions and prejudices. O'Neill Daunt was a small landowner, with a seat at Kilcascan in County Cork. He plunged into the Repeal agitation in 1832, as a colleague of his neighbour Feargus O'Connor, later the Chartist leader, and for a time acted as secretary to Daniel O'Connell, afterwards attaining prominence in the Home Rule movement. In his Journals he touches many diverse subjects, but almost all of his comments are coloured by his very decided views on the Irish question. Thus in his references to books, which show wide reading, he pulls Carlyle and Froude to pieces, though he has sufficient fairness to praise Macaulay and Lecky. But two points of more than parochial interest stand out from his pages, and these are not without their religious implications.

In the first place, there is his intense hatred of the English. Upon them he seems to have thrust responsibility for everything he found wrong with Ireland, and he seems to have barely refrained from cheering when he heard of their reverses elsewhere, whether in the Crimean War or in Afghanistan, apparently regarding these in the light of just retribution for damage done in the Emerald Isle. As I followed his not always temperate observations in the delicate setting of the National Library, aware of abundant kindness and helpfulness freely accorded to a stranger, and with the peat-smoke drifting thinly through the open window from Leinster House to create an authentic atmosphere, it was impossible to deny the Irish right to self-government and freedom, or to be unsympathetic towards those who strove so ardently to win that right a century ago. But hatred is always an ugly thing, which blinds as well as poisons, and there can be no doubt that it prevented O'Neill Daunt from perceiving the merits and understanding the difficulties of his opponents, and so reduced his ability to spread happiness and peace. After all, to deny that the English did any good in Ireland is to deprive that country of a long sequence of leaders, from Swift to Parnell, and many of her finest buildings, especially in Dublin. As Burke (another great Anglo-Irishman) said,

"Magnanimity in politics is not seldom the truest wisdom", and if O'Neill Daunt had made fewer concessions to wrath he would have had more room for the Christian virtues of charity and forgiveness, which are at least as necessary in politics as in private life. Then he might have healed instead of inflamed, and his service to Ireland would not have been smaller if he had been sufficiently broad-minded to realise that "Patriotism is not enough". But this is a lesson which Ireland as a nation has been slow to learn, however friendly and generous her individual citizens may be.

The second point which comes up repeatedly in the Journals of O'Neill Daunt is his strong hostility to Protestantism and the whole religious attitude it enshrines. He admits that his conversion to Roman Catholicism early in life was much influenced by patriotic fervour, and it may also be assumed that he clutched at a dogmatic faith, with its consolation of finality, the more eagerly because he encountered so much argument and controversy in other fields. Particularly in his old age, which was lonely and rather forlorn, he wanted something rock-like and unassailable, and he found it in the concept of an infallible and authoritative Church. No wonder, then, that he condemned the Protestant assertion of the right of personal judgment, seeing in it the beginning of the process by which the Chartists were able to persuade themselves to accept the "Gospel according to Feargus O'Connor". We must regret, even if we cannot be surprised, that it was not vouchsafed to him to see that religion is an adventure of the spirit, hollow and feeble unless it operates in harmony with the deepest insights of the individual, and that the notion of progressive revelation entirely escaped him. Yet such a view of religion opens the gates to great achievement, and the danger he put forward is too crude and obvious to cause destruction.

BAXTER TERCENTENARY-UNITARIAN ASSOCIATIONS

By R. D. Woodall

THE tercentenary of the publication of Richard Baxter's *Saints' Everlasting Rest* and the approaching 75th anniversary on July 28 of the unveiling of the famous Baxter statue at Kidderminster recalls that some of the most interesting relics connected with Baxter the famous Presbyterian divine, who has frequently been described as the father of British nonconformity, are in Unitarian hands.

These include the famous octagon pulpit used by Baxter, when lecturer in Kidderminster Parish Church, which now belongs to the New Meeting House, Kidderminster. A well-carved and coloured structure, the pulpit was with certain other woodwork removed from the church as "rubbish" during structural repairs there 165 years ago. For £5 Nicholas Pearsall, founder of the New Meeting Charity Schools and of Pearsall's Grammar School, Kidderminster, purchased it for the benefit of the congregation that with others he helped to found in 1782.

"Nonconformity", says Rev. E. D. Priestley Evans, historian of the Kidderminster Chapel, "may be said to have taken its rise from the beautiful old pulpit which Sir James Allanson Picton, of Liverpool, pronounced to be one of the finest specimens of Jacobean carving."

In the Kidderminster Chapel, too, is preserved *Baxter's Complete Works*, four folio volumes, published in 1707 and given by Robert Gentleman, Divinity Tutor at Carmarthen Presbyterian College and first minister of Kidderminster New Meeting House. There too are preserved some lines in Latin and English on Baxter composed by Dr. Butt, vicar of Kidderminster in 1787 and given by Dr. Butt to the chapel. The same chapel also possesses an engraving of Baxter, dated 1763 and based on an original local painting.

Baxter himself was a moderate Presbyterian who like many early English dissenters honestly believed that the basic teaching of the Church of England could be so broadened to house both Puritans and orthodox Anglicans.

The son of a small land-owner of Eaton Constantine, Salop, he was born at Rowton in 1615. Educating himself by his own reading, he was ordained at the age of 22 by the Bishop of Worcester, and began his ministry at Dudley in 1638, preaching in the Upper Church there.

Moving later to Bridgnorth and Coventry, Baxter had his longest ministry at Kidderminster where between 1640 and 1660 he effected incredible changes. When he came there first, there might perhaps be a family in a street that worshipped God; but when he came away there was not above a family on the side of a street that did not do it. So great was the effect of his preaching that it became necessary in Kidderminster Parish Church to build five new galleries to accommodate the large congregations that came there to listen to him.

Described by S. B. Gardner as "the most learned and moderate of the Dissenters", Baxter who, during the English Civil War served as a chaplain to the Parliamentary army, opposed the execution of King Charles I and became a severe critic of Cromwell. A moderate Episcopalian, Baxter, who supported the restoration of King Charles I, was twice offered and twice declined a bishopric.

Presenting a reformed liturgy to the Savoy Conference, he nevertheless refused to accept the terms of the Act of Uniformity of 1662 and was ejected, his example setting the lead to many others.

Author of nearly 150 books, Baxter spent the later years of his life in London. Imprisoned on several occasions in 1685 he was tried by Judge Jeffreys for criticisms of the bishops. He was fined 500 marks and lay in prison for two years, because, he could not find the money. Baxter was then 70 year old—with only six years of life before him.

Author of *The Saints' Everlasting Rest*, *The Care of Church Divisions* and *Catholic Theology*, Baxter is perhaps best known nowadays for his autobiography, a modern abridged edition of which was edited by Rev. J. M. Lloyd Thomas. Accused by Bishop Burnett of meddling in too many things, Baxter found admirers in such great literary giants as Samuel Taylor Coleridge and Dr. Johnson, "The Grand Cham of English literature".

When Boswell asked Dr. Johnson which of Baxter's works he recommended to be read, the stout old churchman roared out "read them all—they are all good". Preaching as "dying man to dying men", Baxter made his mark on his generation by his advocacy of efficient pastoral visitations and through his basic moderation. One of his favourite maxims was the classic "In necessary things unity; in doubtful things liberty; in all things charity".

"By Quakers he was attacked as a child of darkness" claimed Dean Stanley; "by Calvinists as a fanatical Quaker, by churchmen he was attacked as a Socinian; by the Independents he was attacked as a Papist; by the Royalists he was attacked as a traitor doomed to the very depths of hell." Yet Baxter found his admirers in such great figures as Sir Matthew Hale, Lord William Russell, Bishop Burnett, Archbishop Usher, Eliot, the missionary, and Arthur Young. Time has healed the controversies of his troubled age. Now he stands out as it says on his memorial at Kidderminster as one who "In a stormy and divided age . . . advocated unity and comprehension".

"There is", he claimed, "no confuting a man that saith nothing; nonsense is unanswerable, if you have enough of it." "O, happy the world", argued Baxter' "happy the kingdoms, most happy the churches, if he could possibly bring men to know their own ignorance." Almost all the contentions of divines, all the unreconciled feuds, all the differences of religion, have come from pretended knowledge and taking uncertainties for real truths." Even more pertinent was the claim "I had rather be a martyr for love than for any other article of the Christian creed".

Oldbury.—On Saturday, January 21, the Rev. Harold A. Gore, was inducted as Minister of the Oldbury Unitarian Church, there being a large congregation present at the Special Service, which was conducted by the Rev. P. C. Whiteman, B.A. (of Lye), President of the Midland Christian Union. The Charge to the Congregation was given by the Rev. W. T. Wilkins, B.Sc. (of Dudley), the Charge to the Minister was given by the Rev. Gordon Cooper, M.A. (of Leicester, late of Warwick). The Rev. H. Warnock, Honorary Secretary, Midland Christian Union, welcomed the Rev. Harold A. Gore into the Union. On behalf of the congregation, Mrs. F. May Hawkins, Chairman of the Church Committee, took part with the Ministers in the Induction Service. The Rev. J. D. Crosland, Minister of the Tabernacle Church, Oldbury, was present, representing the Ministerial Fellowship.

The Rev. Harold A. Gore thanked all for their hearty welcome, also all Ministers taking part in the Induction Service, and said he would do his best for the Church in which he was now the Minister.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1 They should not in general exceed three to four hundred words in length.

ELECTION MESSAGE FROM THE SOCIAL SERVICE DEPARTMENT OF THE GENERAL ASSEMBLY

SIR,—Democracy may be best defined as government by persuasion and this involves much discussion. But political discussions often end in displays of bad temper and uncharitableness. At election times this is particularly the case. Normally intelligent men and women readily accept what they know to be distortion of fact, quite kindly people indulge in spitefulness. Some men and women are so disgusted by this aspect of politics that they refuse to take any part and leave politics to the fanatics and people with an axe to grind.

May we express the hope that Unitarians will not try to escape in this way from the obligations of twentieth century civilisation, but display rather those qualities of truth seeking fairmindedness and tolerance without which both politics and religion become evil.—Yours, *Raymond V. Holt, Chairman; P. M. Oliver, Treasurer; J. William Dyer, Secretary, of the Social Service Department of the General Assembly of Unitarian and Free Christian Churches.*

"DEAR CONGREGATION"

SIR,—As a member of a church which is situated not a hundred miles from the Unitarian College, Manchester, I feel that I cannot let last week's "Open Letter from Three Students" pass without recording . . . no, not a protest, but a very warm word of thanks to the writers for composing their wise and witty contribution, and to you, Sir, for publishing it.

Our little church has good reason to be grateful to the writers and their fellow-students for many welcome visits during the last few years. We may have unwittingly contributed one or two items to their diverting anthology; if so, we must take it good-naturedly to heart and try to do better next time.

And, incidentally, if any reader whose consciousness of rectitude has outrun his sense of humour should be moved to indignation by the friendly suggestion that the "faithful few" must perhaps bear some responsibility for the shortcomings of the "absent many", let him reflect, before he dips his pen into the brimstone of righteousness, that the suggestion may have not a little truth in it.—Yours, *One of the few.*

SIR,—Many must have read with sympathy the letter which three student ministers addressed to the "congregation" in your last issue.

May we reply, while admitting our manifold transgressions, that numbers will not resolve the difficulties and disappointments so ably described. Those who minister to large congregations have different ones, that is all.

Satisfaction is to be found in the depths of the heart, not in crowds.—Yours, *"Congregation."*

[The two letters above are from prominent laymen. Names and addresses enclosed.—ED.]

SIR,—The experiences of Messrs. McGraw, Wild and Treacher are not uncommon to some of the hard and tried old preachers who for the sake of the Unitarian cause have travelled many weary miles. One I remember telling me of an early morning start across London to catch a very early train in order to get there in time for the Service at 11 a.m. He was there in good time, but the church was not open and after a long wait a man turned up with the keys. In solemn conclave the two stood for a while and it was decided that the minister should not only conduct the Service but officiate at the organ as well, with one solitary soul in the audience. Taking as a text the well known passage about—Seeing we are encompassed about with so great a cloud of witnesses, etc., and the admonishment—Let us run . . . He had to run to catch one of the few trains which brought him back to London.

One of the things that annoys me most in connection with some of our churches is the utter thoughtlessness of those in charge in regard to visiting preachers. One preacher, on the retired list and near 72 years of age, went by request to conduct the Service and was allowed to leave without being asked their indebtedness to him. Connected with our *Free Religious Faith* far too much is taken for granted and one might imagine that ministers and lay-preachers were all millionaires!

Our three friends will find amid the multiplicity of their experiences in life many things which are a bit awry with the Unitarian and Free Christian Churches—and they may think of them, as Walpole did in regard to the world as being "A Comedy to those that think, a Tragedy to those who feel".—Yours, *A. Casebrookz.*
London.

MAKING THE CAUSE KNOWN

SIR,—It was welcome news, given by Arthur Peacock last week, that the problem of publicising Unitarianism is receiving attention. His repeated insistence that only by constantly bringing the name Unitarian before the public could we hope to draw them into our fellowship, however, made me wonder if that was really the right approach. There seems no ground for supposing that the name has such compelling charm; in fact it too often raises liberal prejudice—jerking before the facts are known—that Unitarians are people who don't believe this, that and the other, or, in February parlance, "without a policy".

First essential, it seems to me, is to state clearly the practical common-sense affirmatives of our outlook, ignoring so far as possible what we reject in orthodoxy. This is also sound advertising practice, i.e., claiming the merits of one's case without "knocking" at someone else's case—not always an easy matter, of course, as general election party speeches are showing! But this is just one of many points of publicity technique which a committee considering the subject would doubtless bear in mind, and possibly get some professional advice upon, although I suggest it would be a false move to entrust publicity methods or copy-writing for stating a faith into professional hands in the same way that a firm launches a sales campaign. Much the greater say must remain with those personally and deeply convinced of what they wish to tell the public. (Finance would probably take care of that point, anyway.)

I note that the matter will be introduced and discussed at the forthcoming General Assembly meetings, but as that occasion would seem more appropriate for giving information and considering broad principles, may I here make a more technical suggestion. I have seen a series of soberly-stated facts about one branch of the Church, set forth in a weekly newspaper's advertising columns, where it was possible to attempt to "cash-in" immediately by referring the reader to where further information could be got locally. Something similar might be tried in weekly newspapers in a town where a Unitarian Church and minister are already established. It is an important consideration with those who conduct missions that there is at hand a fellowship where the convert can enter and learn more; otherwise, the convert may be left stranded and relapse with the departure of the mission. Press publicity for Unitarian faith therefore would seem inappropriate and largely wasteful addressed to people where no cause already exists. It certainly seems unlikely to help much where a cause is unlikely to have its own minister, or to help at all where a church is not within reasonable distance. This adds up to stress on local rather than national advertising, which would also apply available and limited finance to the best advantage.

Meanwhile, it would help a lot if every Unitarian could bring along a friend, and thereby slowly and surely build up the churches by personal contact, as suggested by the lady mentioned by Mr. Peacock. And there is none who cannot in this connection of publicity take heed of the Danish proverb that "a good example is a bell that calls many to church".—Yours, *W. R. Vann.*
Watford.

ON BEING CHRISTIAN

SIR,—Does Mr. Higham believe that Jesus was the Christ, that is, the Messiah? If not, he may be a follower of Jesus, but can he correctly describe himself as a follower of Christ?

The early adherents of the new religion were nicknamed Christians because they proclaimed Jesus as the Christ. They adopted the name because it seemed appropriate. It would not have been appropriate if, like most Unitarians to-day, they had *not* believed that Jesus was the Messiah.—Yours, *J. K. Montgomery.*
Alston, Cumberland.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

"THEOLOGY AND THE OPEN AIR"

A LITTLE ceremony, of an entirely pleasing nature, was enacted on Saturday, February 4, at "Oakvale", Penny Lane, Liverpool, when Miss Anne Holt entertained the Executive of the Liverpool District Missionary Association to tea, so as to permit of a farewell presentation to the Rev. Lawrence Redfern, who has served the Association in numerous capacities throughout his long ministry at Ullet Road. Miss Holt, who is President of the Association, doubted how it would continue its work without Mr. Redfern's guiding hand and wise counsel, but they wished him every happiness in Bournemouth. In reply, Mr. Redfern expressed his gratitude to the Executive, and particularly to its President, who had arranged so delightful a function in the midst of her activities as a Parliamentary candidate. He recalled his association with the L.D.M.A. in his first years at Liverpool, when they met over the Liverpool Booksellers' Co. shop in Lord Street, then in the Reform Club, and subsequently in the premises of the Council for Social Service. In those early days two schools of thought prevailed with some members of the Association—those who were ardent in the proclamation of the Unitarian name and tradition, and those who cultivated a broader outlook. One of the former came one day to a meeting, with "drums beating and banners flying", to denounce an opponent of the opposite school of thought, who, unfortunately was absent through illness, so, having made his speech to those present, he went off to the house of the member for the opposition, and there delivered his soul to a victim of sciatica. "He may have a pain in his leg", he said by way of excuse, "but his head's working all right"!

Mr. Redfern accepted the books they had given him with gratification. They would serve to remind him of long and happy associations. One volume was entitled *Hampshire*, and the other

Christianity and History (Butterfield). Holding them up in their picturesque "jackets", Mr. Redfern exclaimed, "Theology—and the Open Air"!

Miss Holt stated that all present were members of the Executive—with one exception, who was wearing a red dress, and a spray of red carnations, so they would take her "as read". The lady was, in fact, Mrs. Redfern.

It was stated, in the course of the procedings, that "Oakvale" was originally occupied by the Rev. John Hamilton Thom, minister a hundred years ago of the Church now meeting in Ullet Road.

LONDON DISTRICT PROVINCIAL ASSEMBLY

THE Quarterly Meeting was held at Stamford Street Chapel on Saturday, January 28. The Rev. John Kielty, attending the deliberations of the Assembly for the first time in his official capacity, conducted the opening devotions and gave a stimulating address on the vital contribution of the Unitarian faith in the contemporary world. At the business meeting, Mrs. Martineau, the President, announced that as the tentative scheme for a number of regional superintendent ministers had not met with general approval, efforts were being made to appoint a new District Minister in succession to the Rev. Magnus Ratter.

Denton.—The Annual Sale of Work and Carnival was opened on December 10, 1949, at 3 p.m., by Mrs. A. G. Jacks, of Flowery Field, with Mrs. Lees, of Flowery Field, in the Chair.

During a short but delightful speech Mrs. Jacks reminded all present how Dr. Jacks remembered preaching in Wilton Street Chapel 60 years ago, during the ministry of the Rev. Lawrence Scott. She joined with the Dr. in wishing the congregation and their new minister great success in this special effort.

The Revs. C. P. Scott, W. A. M. Hellaby and Ben. Gill gave great comfort to the Rev. J. Gill on this his busiest day since his Induction as Minister of Wilton Street Chapel in the summer of 1949.

On Friday, January 27, 1950, the Carnival Committee met to hear the final Balance-sheet for 1949 Carnival read by Mr. A. Shepley (Carnival Secretary). The nett profit for the day was £322 7s. 7d.

Stockport.—Friends of the Church at St. Petersgate will be glad to learn that in April, just 12 months after Mr. Kielty's departure, we are to have a new minister, Rev. Irwin Hodgson. The Induction Service will be on April 1, at 6 p.m.

The congregation has set itself the task of raising £3,000 for vitally necessary repairs to the church fabric. £1,000 was raised for the purpose just before the war, but the work had to be postponed, and the cost has now increased so much that the additional £3,000 is required.

The congregation has raised nearly £700 in the last few months.

PHILIP HULME

THE REV. PHILIP HULME, minister of the Unity Free Christian Churches at Stockport and Macclesfield, died on February 1, after a brief illness. He came of Primitive Methodist stock and did much lay-preaching for the Methodist and Congregational bodies. In his search for truth he became for a time a convinced Christian Scientist, and his intense concern for the relation between religious faith and mental and bodily health continued for the rest of his life. About 15 years ago he founded, with other helpers, the two independent congregations of which he became minister; their members regarded him with great personal affection and esteem, and to them his death is a grievous loss. He had long considered himself a Unitarian, reverencing Martineau and Channing, and it was a great joy to him when he and the two churches were last year received into the General Assembly. He also became a valued member of the East Cheshire Ministers' Fraternal. He was a well-known figure in the township of Hazel Grove, and his sick-visiting took him far and wide. He was an earnest pacifist. His preaching was devotional and practical in tone, and his personality was warm-hearted and friendly. This tribute is sent by two neighbouring ministers who valued his friendship.

E. E. W. and H. L. S.

THOMAS ERIC DAVIES

REV. THOMAS ERIC DAVIES died at Carmarthen Hospital on January 28, aged 66. He was buried in the Gwernogle graveyard on February 1, 1950. He was a Unitarian Minister for three years at Pontypridd, seven years at Cefn Coed, Merthyr, five years at Halifax, Nova Scotia, and from 1930-37 at Waverley Church, Small Heath, Birmingham. He commenced his ministerial career as a Congregationalist and was ordained at Laugharne.

D. J. D.

MRS. ERNEST ROBERTSON: MR. JOHN EDDIE

THE congregation at Pendleton sustained a double loss recently when two of its oldest members died within a week of each other.

Mrs. Robertson, wife of a former chairman of the congregation, had been a member of the church for nearly 50 years and had been very active in the choir, Women's League and other organizations of the church. She was of a retiring nature and, although unable to be with us very often in later years, remained most interested in the welfare and activities of the church and allowed no appeal to pass by unheard. She is but a name to many of the young people but the older members will always remember her with affection.

Mr. Eddie, a well-known figure in the district, had recently entered his 53rd year as a member of the church. In various capacities, he had served on the church committee continuously for the second half of this long period and was still a member at the time of his death.

A familiar figure, both to young and old, Mr. Eddie was able to attend church regularly and preached at Evening Service on many occasions. He was the secretary of the Swinton Park Golf Club, an appointment he had held for many years, and he enjoyed excellent health; so much more tragic, therefore, is the fact that he was killed in a road accident nearly two months after celebrating his 86th birthday. A well-loved and kindly man, we shall remember him in our hearts and endeavour to follow his example in our service to the church and our fellow man. A large congregation attended the Funeral Service, conducted by the Rev. A. W. Vallance.

G. A.

SIR,—John Henry Weatherall's supreme power of transmitting the truth and the beauty which he loved was by way not of words merely. George Eliot has put the point in the lines:—

"Speech is but broken light upon the depths
Of the unspoken: even your loved words
Float in the larger meaning of your voice
As something dimmer."

However great the harvest had been from his sitting at the feet of Dr. Drummond, Philip Wicksteed and Dr. Estlin Carpenter, we at Essex Church seemed to understand that it was to John Henry Weatherall's own experience, on his own Damascus Road—his contact with the Elder Brother whom he preached and whom he loved—which had enkindled that living light and formed that lovable personality.—Yours,

C. E. Wise.

CALENDAR

SUNDAY, February 12th, 1950

ABERDARE, Highland Place, 11 and 6.30, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New Street Meeting House, 11, Mr. R. H. SOLTAN.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. ERIC PHILLIPS.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.

BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. Dr. R. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. W. H. CORDELL.
BILLINGSHURST, Free Church, South St., 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Unitarian Ch., Bessborough Rd., 6.30, Rev. EDGAR HILL.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. A. BENTON.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. T. DOVEY.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. FRANK COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 2.30, Mr. IRWIN HODGSON.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. MARGARET BARR.
BRADFORD, Broadway Av., 3.30, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK BULLOCK.
BRIDGWATER, Christ Church, Dampier St., 11, Rev. W. TOPPING and Teachers, 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church, Unitarian, New Rd., 11, Rev. ARTHUR PEACOCK, 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHARLES EASTON.
BURNLEY, Unitarian Church, Trafalgar St., 3, Rev. HELL WARREN.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY, Chesham Unitarian Church, 11 and 6.30, Mr. SCOTT JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Supply.
BUXTON, Harrington Rd., 11 and 6.30, Rev. J. W. DYER.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PETER.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. WILL HAYES.
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
COLNE, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WHITEHEAD.
CONSETT, Sunfs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COUNTESS, New Guest Meeting House, Holyhead Rd., 11 (Children's Church), 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Supply.
CROSSENS, Un. Ch., Hemmings St., 11 and 6.30, Rev. FREDERICK TIDEY.
CROYDON, Free Christian Church, Wellesley Rd., 11, Rev. J. P. CHEW.

DEAN ROW, 10.45, Rev. E. E. WHEELEY. STYAL, 6.30, Rev. E. E. WHEELEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.

DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. F. RYDE.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Unitarian Church. 1st and 3rd Sundays, 6.30, Rev. DENBIGH HILTON.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. PRIESTLEY PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., 2.30 and 6, Supply.
GEE CROSS, Hyde Chapel, 11 and 6.30, Supply.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Mr. JAMES L. DUNCAN.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. BRIAN GOLLAND.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward Street Church, 11.15, ——.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HINDLEY, Presbyterian Ch., off Market St., 10.45, Mr. FORSHAW, 6.30, Mr. J. MASON.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 6.30, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. G. WHITTAKER.
HULL, Park Street Church (Unitarian), 11, School Service, 6.30, Rev. RALPH PHILIPSON.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Supply.

KENDAL, Market Place Chapel, 11 and 6.30, Supply.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Supply.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. E. G. GREEN.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vaumata Hall, Gernon Walk, 6.30, Miss JOYCE PEARSON.
LEWES, Westgate Chapel, 11, Rev. Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. R. W. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Supply.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KERR MURREN.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. L. REDFERN. Farewell Services.
LONDON, Bell Street, Edgware Road, 6, Rev. W. M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3.30 and 6.30, Rev. JOHN BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Rev. W. C. NEWTON.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CONNELL.
LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. HALE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GREEVE.
LONDON, Ilford, High Rd., 6.30, Rev. G. J. G. GREEVE.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. J. HOSKINS.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Rev. V. FOX, 7, Junior Church.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. ROBERT TAYLER.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. F. HANKINSON.
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUNNILL.
LONDON, Newington Green, Unitarian Ch., 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Church, Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BROADLEY.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 18 Great Marlborough St., W.1, 11, Rev. J. C. G. BURTON.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. W. M. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays, Rev. T. L. JONES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. E. G. LEE.
LOUGHBOROUGH, Victoria St., 6.30, Mr. H. J. ASHTON.
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRANMER.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Br. ERIC RAMAGE.
MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 10.45 and 6.30, Rev. K. SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Supply.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Supply.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. G. L. CLARKE.
MANCHESTER, Pendleton, Un., Cross Lane, 6.30, Mr. T. W. ROBERTS.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. C. A. PIPER.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-Cum-Hardy, 6.30, Supply.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Pastor J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Supply.
MIDDLETON, Old Road Chapel, 6, Rev. J. EVANS.
MORECAMBE, see Lancaster.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SOKELL.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Road Church, 11, Rev. A. E. MOBBS.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM.

OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, The Rev. THE ACTING PRINCIPAL.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL-WAREING.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. ERNEST PENN.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
PUDSEY, Un. Church, 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Ch., Bank St., 10.45 and 6, Mr. WM. MILLAR.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Rev. Dr. J. C. FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 and 6, Student, U.C.M.

SALE, Atkinson Rd., 11, Rev. C. A. PIPER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Mr. C. H. STYKE.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Ordnance Road, 6, Rev. H. J. ROBERTON.
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Mrs. A. C. WILLIAMS.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BIRTLES.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Boundary Rd., St. Helen Workshops for the Blind, 6.30, Supply.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Student U.C.M.
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLIN.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. BASIL VINEY, 6.30, Supply.
SWANSEA, Unitarian Church, High St., 6.30. Rev. BASIL VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. H. SMITH.

TAUNTON, Mary Street Church, 11 and 6.30, Rev. JOHN UNSWORTH.
TAVISTOCK, The Abbey Chapel, 6.30, Rev. ROSAMOND BARKER.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. KERRY.
TORQUAY, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

WAKEFIELD, Westgate Chapel, 10.45 and 6.30, Mr. E. SHAW.
WALLASEY, Memorial Church, Manor Rd., 11, Rev. EDGAR HILL, 6.30, Student, U.C.M.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEARDEN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, February 26, Rev. JAMES KELLY.

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The Annual Meeting will be held at **Brookfield, Gorton,** on WEDNESDAY, FEBRUARY 15, 1950

Service 3 p.m. Conducted by the National President, Mrs. Sokell.
Tea 4 p.m. All names to be sent to Brookfield.
Meeting 5 p.m.

MISCELLANEOUS

OLD MEETING HOUSE CHURCH (Welsh) Trecynon, Aberdare, S. Wales. The pulpit is now vacant; the Church invites applications for supply with the view to a call.—Apply: J. Thomas, Secretary, 51 Seymour Street, Aberdare, Glam., S. Wales.

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West Bromwich, Lodge Road Church, 6.30, Rev. F. D. Meyer Kleboe.
West Kirby, Brookfield Gardens, 11 and 6.30, Rev. A. David Williams.
Whitby, Flowergate Old Chapel, No Service.
Wolverhampton, All Souls' Church, 6.30, Rev. Leslie Kemp.
Woodhall Spa, Mill Lane, 2.30, Rev. Chas. Simpson.
York, St. Saviourgate Chapel, 6.30, Rev. G. S. Woods.

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14 Gordon Sq., W.C.1.

CANADA

Montreal, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. Angus Cameron.
Toronto, First Unitarian Church, Jarvis St., 11, Rev. W. P. Jenkins.
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. Hoshino.
Winnipeg, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. Pétursson.

THE UNITARIAN COLLEGE, MANCHESTER

£10,000 Centenary Appeal Fund, 1949-1954

For the information of subscribers to the Centenary Appeal Fund of the Unitarian College, Manchester, the total amount subscribed during the first year of the Appeal (ending December 31, 1949) was £1,269 9s. 1d. This sum was made up as follows:—

Gifts from 57 churches ...	£494	0	1
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The Officers of the fund are now as follows:—

Chairman: Major J. H. Bounds, M.C., Glenwood, Lightwood Road, Buxton, Derbyshire.

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Adelaide, Un. Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson.
Melbourne, Unitarian Church, Cathedral Place, C.2, 7.30, Rev. V. James. Monthly service at 4.
Perth, Unitarian Free Christian Fellowship. Seeker's Hall, 421 Wellington St., 11, Hon. Minister, R. H. Featherstone. Phone: W. 2875.
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. Tonkin. Church Telephone F.A. 8913.

NEW ZEALAND

Auckland, Unitarian Church, Pomonby Rd., 11 and 7, Rev. E. H. Morris.
Wellington, Unitarian Free Church, Tisdall's Buildings, 100 Lambton Quay, Supply.

SOUTH AFRICA

Cape Town, Hout St., 11, Sunday School, 7 o'clock Service, Rev. Maurice C. Ratter.

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